5: Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9

The Municipal President was visited, and as soon as he saw our credentials, arranged for labourers to be furnished from Sivacá, and sent to the ruins of Toniná nearby, to clear the bush for our work. Then we drew the stone discovered by La Farge (see figs. 214-215).

During the evening we talked with many of the inhabitants, and were told of several more carved stones to be found in other parts

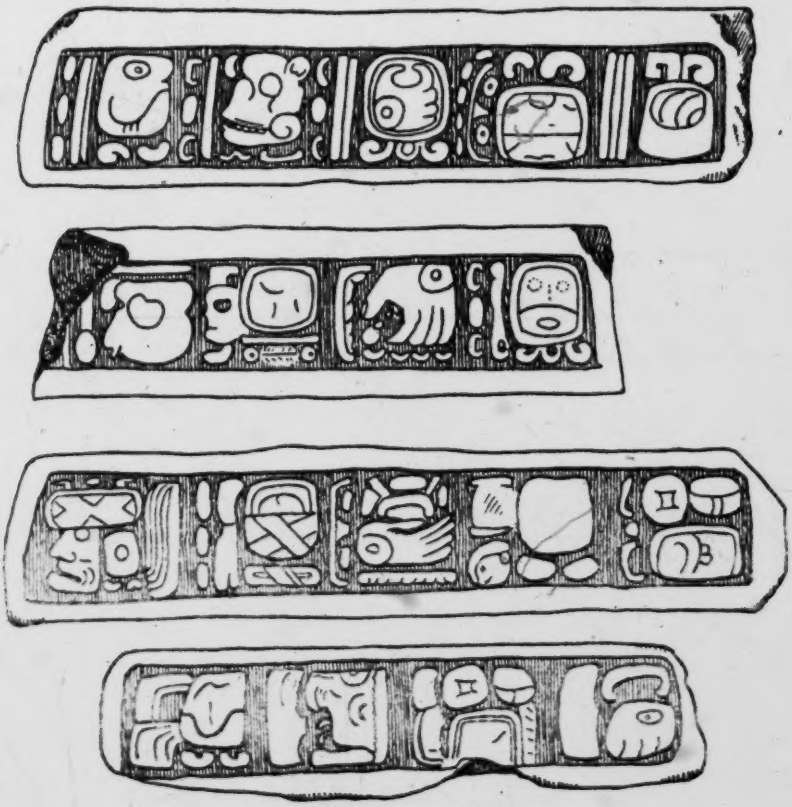

Fig. 199—Toniná, Chia. Drawing of Monument T-7.

of town. Previous Municipal Presidents had paved the streets with cut stones from the Toniná ruins. As a matter fact, it appears, that from the very founding of the Spanish town of Ocosingo, the inhabitants have occupied themselves mainly with hauling rocks from the ruins to the village.

Our search for carved monuments led us into strange places, and amusing situations. In the corner of a house belonging to the Ger-

5 Blom & LaFarge A,E-4,5 (1925) 1927 NV9 Tzeltal NV9
Tenango

133 green wall away to the westward. Midway, there is a break in the slope, with a dramatic splash of deep red cliffs, in violent contrast
241 to the fertile grass and soft tones of the limestone outcrops. Only the upper end of this valley belongs to Tenango, so little, in fact that the inhabitants cannot practice the usual, sprawling milpa sys-
[35] tem of agriculture. The very yards are planted, and the fields
[417] start almost in the village, radiating from it in a close patchwork as in Europe. Everything is fenced with roughly split planks set on end, and fences line the road into Tenango where it passes
361 through the cornfields. The houses with their yards lie close about an open plaza in which are the grey bones of a ruined church, a

342
361

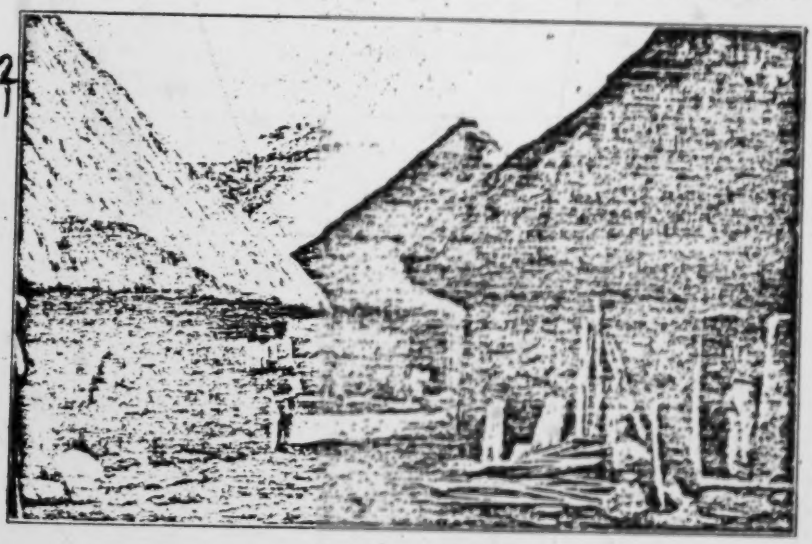

FIG. 313—Tenango, Chis. Houses.

361 whitewashed, palm-roofed native one, and the shack of a Cabildo for
245 the Maestro. The streets are lined with useful trees, oranges, gourds,
363 and a few bananas, which do poorly at this altitude.

342 The houses are square and well-made with walls of broad, split planks covered with mud (figs. 311-312). The roofs are steeply thatched and pyramidal, or have a short ridge along which broken pots are laid after the manner of tiles. The frame-work differs from that described in the last chapter in having cross-pieces laid between
[354] the plates. There are no chimneys, the smoke is allowed to seep through the thatch, keeping out vermin and making the roofs steam like a clam-bake.

8: Hunt E-4,5 (1958)1962 NV9 Tzeltal NV9
Amatenango .
Aguacatenango

Among its duties are those of keeping vital statistics for the National Population Bureau which are sent to the state office, solving cases of adultery and theft, collecting the fiesta and Ejido taxes, keeping the streets clean, building and repairing roads and public buildings, and also taking charge of the local jail. Ayuntamiento officers are also called in to prevent or solve witchcraft cases and give advice and reprimands to misbehaving wives, sons and other relatives when the household or the responsible relatives cannot deal with the case on their own.

The Ayuntamiento also keeps its own corn field, worked by communal labor, whose crop is sold to collect funds for its own expenses.

The Mayordomia, or religious body, performs the formal activities on the religious holidays, is the custodian of the sacred objects (rockets, church keys, bells) connected with the Church, and the authority which carries out the tasks required by all of man's peaceful relations with the supernatural on the village level.

They are responsible as a group for the upkeep of the Church building and saint images, and the preparations for and the performance of Church Fiestas, regular church meetings, etc. Among their duties are those of providing meals for the priest while he is in town, helping during mass, contracting musicians and collecting the Church limosna during mass.

This structural level lacks monopoly of either of these functions in relation to other less inclusive social units. Social control and religious activity are carried on at the level of the barrio, the extended family, and within the household, and religious activity can be carried on by individuals.